The Christian Sun.

In Essentials—Unity, in Non-Essentials—Li[illegible]y, in All Things—Charity.

ESTABLISHED 1844. GREENSBORO N. C., WEDNESDA[illegible] MAY 4, 1910. VOLUME LXII. NUMBER 18.

State Library

THE CONVENTION.

The eighteenth regular session of the Southern Christian Convention is now a matter of history. Faithful work was done, harmony and sweet felowship prevailed, the entertainment by the Suffolk Church was all, and more, than could be desired, the sessions were well attended, and results will make mightily for progress, when the true history is written.

Sharply at 8 o'clock, Tuesday p.m., April 26, President W. W. Staley, D.D., called the Convention to order, and in a very fitting manner introduced Rev. J. W. Wellons, the oldest minister present, who conducted the opening exercises. Our venerable Brother Wellons was happy in his selections of Scripture, reading certain verses of praise from the Book. After an earnest and appropriatae prayer, Bro. Wellons spoke words of gratitude and greetings, into the spirit of which the Convention entered with heart and soul. "Rejoice the Lord is King" was beautifully rendered by Choir and Junior Choir of the Suffolk Church, led by Miss Florence Harvey. It was indeed inspiring to hear.

The roll of delegates-elect was called by Assistant Secretary, Rev. I. W. Johnson, and more than a quorum was found to be present. Under organization the following officers were reelected: W. W. Staley, President, J. O. Atkinson Vice-President, P. J. Kernodle Secretary, I. W. Johnson Assistant Secretary, Jno. A. Mills, Treasurer. As Prof. Kernodle could not be present, Johnson was later made Secretary. The welcome address was then delivered in a most fitting and eloquent manner by State Senator E. E. Holland, member of the Suffolk Church. We print this address in this week's Sun and, as will be seen, it would be difficult to pack more solid and appropriate matter into smaller space. In any of our assemblies we have not heard a more timely and fitting address of welcome.

In graceful and eloquent words Rev. D. A. Long, D.D., of Graham, N. C., responded to the address of Col. Holland. Dr. Long declared that no more important resolution, not even that of the Declaration of Independence, was ever introduced to a deliberative assembly, than the one by Rev. Rice Haggard, that "The Name Christian, to the exclusion of all party and sectarian names, is spfficient. and that the Bible is a sufficient creed." On this the people of the great Christian Church, North, South, East, West, were united. We are here not to be entertained. have a good time, but to hold high the banner of the Cross, and lay plans for the furtherance of God's cause among men.

Rev. W. W. Staley, D.D., then read the President's Address, having chosen for his topic, "The Mission of Christianity." This is printed in full elsewhere and should be read with care by every Christian Sun reader. It is full of thought, and fruitful. Dr. Staley, in all his able utterances, never delivered an abler address, and one more timely. Miss Ethel Clements, just returning from Boston where she has spent the winter studying, sang a beautiful solo, "Lord Whom My Heart Holds Dear," to the delight of the large audience present. Commitees on Press, Resolutions, and Finance were then announced. Special prayer, led by Rev. J. P. Barrett, D.D., was then offered for the recovery of President Moffitt, who was reported to the Convention exceedingly ill at his home at Elon College, and for Sister Holt, wife of Rev. J. W. Holt, who was reported too ill for Bro. Holt to leave, at her home, Burlington, N. C.

After the Doxology the Convention adjourned till Wednesday at 9:30 a.m.

Wednesday Forenoon Session.

Rev. L. I. Cox conducted devotional services. The Committee on Credentials reported fifty-four delegates present at the beginning of this session. Dr. M. T. Morrill, Secretary of Foreign Missions, Dayton, Ohio, Rev. E. K. McCord, returned missionary from Japan, and Dr A. W. Lightbourne of Dover, Delaware, Rev. J. T. Kitchen, Windsor, Va., were introduced to the Convention and accorded the privileges of the floor. Rev. W. W. Staley, D.D., Chr., read the Report of the Executive Committee, and the Secretary read the Report of Treasurer, Jno. A. Mills. Prof. S. M. Smith, Chr., presented the Report of Young People's Societies. This report, with others containing valuable recommendations which were passed upon and adopted, will be printed in The Sun as early as practicable. Prof. W. A. Harper, by proxy, presented a paper on "The Young People and The Church." This paper is presented in full in The Sun this week and will be read with interest and profit. Prof. Harper is leading, most energeticaly and efficiently, in our Young People's Work, and much is being accomplished.

Rev. C. H. Rowland, Chairman, read the Report on Christian Endeavor and suggested plans for improvement and progress, as will be seen when his paper is printed in The Sun later. Rev. J. W. Patton, under this report, delivered a well prepared and thoughtful address on "The Christian Endeavor Worth While." This paper will appear in an early issue of The Sun.

Rev. McD. Howsare, Norfolk, delivered an address on "A Young Man's Market Value." Among the many good things Bro. Howsare said were these: He would no more be pastor of a church without a Christian Endeavor Society than he would of one without a Sunday school. The C. E. is no longer a matter of choice, but of necessity. If the pastor thinks he hasn't time for the Endeavor, then he had better cut out some preaching and take time. It is worth while. Houses, lands, and horses have market value. These depend for value upon location, appearance, pedigree. Young men have a market value. If an individual possesses essential elements, he has market value. Among these essential elements are:

1st. Inheritance. This element no young man can control. He possesses, but has no choice. Inheritance is an advantage, but is not acquired.

2nd. Powers of Physical Endurance. Great men these who can stand fatigue, endurance. One can control this, and develop the body. If one fails in this regard one has no right to complain of society.

3rd. Powers of Intellectual Qualification. Society is willing to pay the price for the young man who qualifies. The man who succeeds is the man who has advantage.

4th. Good Manners. These play a large part in the success of a young man.

(Continued on page eight.)

THE MISSION OF CHRISTIANITY.

Regular Session of the Southern Christian Convention, by Rev. W. W. Staley, President.

Christianity is older than mankind. The "Lamb was **foreordained** before the foundation of the world, but was **manifested** in these last times." Provision was made to save before the race was lost, as fire escapes are provided before the hotel is occupied. The "Lamb" was "slain from the foundation of the world." The "prevision" of God equals his "provision." Jesus said of Himself, "Before Abraham **was, I am**"; and on His way to Emmaus with two men, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning Himself." Christianity is the golden thread that runs through all the web of eternity; "yesteday, today, and forever the same."

The Mission of Christianity sweeps through eternity, embraces all time, and offers full salvation to the lost. It is the largest thing in history, the mightiest force in the world, and the **only** salvation for men and nations. Christianity is not only larger than any one denomination—it is larger than all denominations. The spiritual church embraces all visible churches, as a State embraces counties. It is this largest church, this composite church, this spiritual church, that furnishes inspiration and ideals for all who follow Christ. In the light of the kingdom all lesser lights dissolve as all rivers dissolve in the sea.

The first thing that should be removed from our church is **pride**; pride of doctrine, pride of liberality, pride of freedom from non-essentials. The **absence of creed** may become a source of false church pride as well as **a creed.** W eare coworkers with Christ, and members one of another. Large and small denominations count for little in the Kingdom, except as part in a great whole whose Mission is world-wide and agelong: the race is embraced in its Mission and time is the limit of its operation. No denomination is large enough to claim preeminence, and no denomination is small enough to be despised, if Christ inspires its life and directs its work. God estimates all at their spiritual value; for it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

Christianity is incomparably the greatest teaching man has received; all other religions pale before Christianity as stars before the sun. Jesus claimed to be the "light of the world," and the history of Christianity demonstrates His claim. It is the purpose of this address to sketch the Mission of Christianity.

I. The Mission of a Person.

God apeared to Adam and Noah in **person** and imparted truth to them **personally.** His presence discovered Adam's sin, and he told Noah of the coming **flood.** There were centuries of personal contact with God, and times when the history of a person was the history of an age. It was the childhood of the race in personal touch with a personal God-father.

Then God called Abram from Ur of the Chaldees as the personal representative of a new moveemnt that demanded a personal faith. Abraham was the personal leader and head of a new religious nation, and for more than four hundred years his personality, and that of Isaac and Jacob, enshrined the religion of the Hebrew people. Then Moses was called, under circumstances intensely interesting, when burning bush and the voice of God united to impress his soul with the personal task of emancipating a nation. For forty years his great personal life was the towering figure among millions. He was the personal medium of communication between God and this people.

This **Mission** of a **Person** has its greatest illustration in Jesus Christ: in "the fulness of time God sent forth His Son." Jesus was the teacher and leader of His people. "Behold, I have given Him for a witness to the people, a leader and commander to the people." From Bethlehem to Olivet Jesus was the great personal figure in the new dispensation.

In all beginnings great personalities are the chief factors. In the beginning God created the heavens and the earth; in the beginning was the Word; in the beginning of steamboating was Robert Fulton; in the beginning of the United States was Thomas Jefferson. In creation God stands out above the stars and speaks the universe into being; in recreation Jesus Christ speaks and devils flee away; even the winds and the sea obey His voice. He robs death of its sting and the grave of its victory; and then He says: "Whosoever liveth and believeth on **Me** shall never die." Personal religion is the reproduction and extension of this divine force. All incarnations of spiritual life belong to this divison of the Mission of Christianity. Personal religion goes before everything else in the Kingdom. The Missionary in Foreign lands is more than money and boards and denominations. Paul was a greater force in Europe than the armies of the East. The Goths and Vandals overran the Imperial City, but the personal faith and ministry of Paul won the Roman Empire from Myths to Christ. First of all we must insist upon regeneration and spiritual life.

II. The Mission of a Book.

Book stands for all Educational forces and covers a field all its own. All that preserves and disseminates truth may be included in that great word "Book"; but it means here the inspired "Book" we call the "Bible." It cannot be destroyed nor improved. Lincoln said: "It is the greatest gift God has given to man." It works its way into art, literature, business, government, and life. It moulds and directs national thought, resides in courts of justice, sets the standard of social purity, and inspires pure faith in God. The Declaration of Independence, the Constitution of the United States, the laws founded on the Constitution, all show personal leadership passing into "Books." If prophets and apostles had not written "The Book," Christianity would have suffered irreparable loss. The Ministry of great personalities lives in "Books." Christianity has produced a "Book" to enlighten the conscience of mankind, to proclaim salvation to the lost and to reveal a personal Savior to the world. This "Book" puts man in touch with God through the Holy Spirit and is authority in all matters of right and wrong. Libraries, schools, art, the press, are all included under this branch of the Mission of Christianity. Missionaries have done more to create languages and translate this "Book" into new tongues than all other scholars combined. Winckelman says that "the quality of art is in harmony with the character and events of the times in which it is produced." We know that Christian Europe created the Fine Arts, and made trowel, chisel. brush, pen, and gamuts, speak the language of the Cross. Rome's first move, when she accepted Christianity, was to destroy the art-creations of the past; but she soon learned that it was wiser to create new forms than to destroy old ones. The great Cathedrals of Europe are Books in stone telling the story of the Crucifixion and redeeming love. Christianity changed Roman Law by improving the reforms already begun under a clearer understanding of natural rights. All this was the diseipline of a nation by the force of the Book.

All the Ministries of Christianity must grow out of or harmonize with this "Book." Literature, law, and life, must confirm and extend this "Book." All the teaching forces of the Church—her papers, her pictures, her schools—are the products of the "Book." Greece lives in her art, Rome lives in her law, and the Hebrew nation lives in her "Book." "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of **Me.**"

III...The Mission of An Institution.

The Jewish Commonwealth was a great

Institution, but the Church of Christ is a greater Institution. Institutions embody and perpetuate personal leadership, and Books enlarge the sphere of their purpose and achievements. They organize abstract principles, sustain and develop great forces, train and use men, represent experience, wealth, and numbers, and outgrow their founders. The United States is an Institution and it has outgrown its founders; the Hebrew nation was greater than Abraham; Christianity is greater than Paul. Christianity is no longer the power of a person, as John the Baptist; nor the force of a Book producing creeds and confessions; but it is now the force of an Institution with traditons, histories, adherents, patrons, literature, prestige, and power. It is a great moral force that restrains evil, inspires men for noble thinking and doing. It was this force in Christianity that changed the mind of the Roman Empire toward slavery and set humanity free. It created sentiments of humane treatment, moral reciprocity, and final freedom. It did not denounce slavery as a social crime, but sowed seed that grew and rooted slavery out of the empire and finally out of the world.

The spirit of liberty is not now in the burning eloquence of Henry, nor the wise declaration of Jefferson, nor the courage of Washington, but in organized forces of law and revenues, of armies and navies, of principles and domains, of histories and songs, of graves and monuments, and all symbolized by the Stars and Stripes.

Christianity is no longer the voice of one crying in the wilderness; the peerless Miracle-Worker going about doing good; nor the apostle of a new faith crossing the sea to Europe; nor the Word of God producing a new philosophy of life; but it is an organized force that compels the respect of the greatest nations. Christendom now controls the wealth, the power, and the destiny of the world. In the United States alone thirty-five million are enlisted under the Banner of the Cross, and fifteen million are enrolled in the Sunday schools. Vaster than the standing armies of the world is the Army of the Lord. It embraces all ages, all races, all nations, and all conditons. The winds whisper its message around the globe, the sea sings its anthems of praises, and millions of trusting souls pillow their dying heads on the arms of Jesus. It has passed beyond the crucifixion of its Leader; the burning of its books; it is a great Institution which armies cannot destroy. Christianity is the Mission of a great Life, a great Teaching, and a great Power.

ADDRESS OF WELCOME.

Delivered to the Southern Christian Convention, Suffolk, Va., April 26, by Col. E. E. Holland.

Mr. President, Members of the Southern Christian Convention, Ladies and Gentlemen:—

I count it a privilege, as well as a great pleasure, to extend to the members of the Southern Christian Convention a warm and cordial welcome to our city, to our church and to our homes.

We would welcome any body of distinguished strangers in our midst, and especialy do we welcome you because we feel that by your presence there will be awakened within us a warmer enthusiasm and a larger interest in the present work and future plans for the Christian denomination.

I welcome you as the representatives of this great denomination: not great in numbers, it is true, but truly great in that it stands for great religious principles. Accepting the Bible as its only creed and according to every man the broadest liberality of judgment in the interpretation of its teachings, it stands, with other denominations, for the purest and best,—the saving things in human life,—and against all forms of misbelief and unbelief. With other denominations it stands for the essential truths of the Bible, towards other denominations seeks to manifest a spirit of the broadest tolerance and fraternity, and among all hopefuly pleads for Christian unity and Christian fellowship.

We constitute, it is true, but a small part of the great Christian Church. Our founders established churches in country districts, frequently already occupied, and seemed to avoid the great centers of population and influence. They were truly religious, but they seem to have overlooked the fact that Christian education, as well as religion, was and is one of the strongest forces in human society and essential to the progress of any church. They were earnest, but not progressive, workers. They seemed satisfied with a living, and hence did not have a growing, church.

But within recent years a more progressive and aggressive spirit has been developing, and already the Church is beginning to throb with new life and vigor. That spirit has founded a college which is yearly sending out men and women, ministers and laymen, well epuipped for the work of the Church; it is establishing and has established churches in the great centers of population; and it has enabled the church organs to weekly convey into more hearts and homes than have ever been reached before some wise and conservative representation of the principles and policies for which the Church stands.

Its future rests largely with you as its representatives. Give to its institutions already established that cheerful and liberal support which will enable them to render their best and largest service, and then, remembering that a growing church must be a working church,, by wise, practical and conservative legislation, make your plans for still greater undertakings in the future. Love to God and to our neighbor includes also activity in their service, and such activity, properly and intelligently directed, will insure the future progress of the Church.

We are glad to have you with us; we shall strive to make your stay with us pleasant; and we hope that you may carry away with you only favorable impressions of our city and kind remembrances of our people. We wish you with all our heart a most profitable session, and asure you that we shall always be ready to extend to you, either as a body or as individuals, a warm and cordial welcome to our city, to our church, and to our homes.

YOKOHAMA TAKES CAT CENSUS.

Japan has always been almost a catless country. It may have been to Japan that Dick Whitington's famous cat was sent—the cat whose prowess finally made Dick lord mayor of London. Rats have been a great pest throughout Japan; the traveler as he lies on the floor of a Japanese country inn to sleep has to get used to the rats racing over him. This was well enough until science recently proved that the plague is carried by rats, but that discovery has made the Japanese very anxious to get rid of these vermin. Bounties have been paid for rats' heads and boys have made quite a little money hunting them. Several whole shiploads of cats have been brought over from San Francisco and let loose. So important was the matter considered that the Yokohama officials decided to take a census of the cats in the city each year, so as to see which were gaining, the cats or the rats. Moreover, a bounty of 50 sen (25 cents) was offered for every kitten which should be raised to an age when it could enlist in the anti-rat army. By this system the number of cats in the city, it seems by a recent official report, is being rapidly increased. The last census makes the cat population of Yokohama about 13,000; about $990 was paid out during the last year in cat bounties.—Pathfinder.

—Renew for The Sun today, please.

NOTES AND PERSONALS.

—The Convention was edified in having Bro. E. K. McCord, now returned from Japan till October, speak and take an active interest in the sessions. Bro. McCord makes the most interesting missionary address of any returned missionary we have heard.

—Secretary Morrill, of our Foreign Mission Board, Dayton, Ohio, was at the Convention and besides giving a very helpful address, made many friends and acquaintances whose sympathy and interest he should enlist in the great work he is undertaking.

—Just as we go to press, Tuesday p.m., the attending surgeon and physician, Dr. J. W. Long, pronounces President Moffitt's condition a little more hopeful than on Sunday morning when the operation was performed. Dr. Moffitt is in the Greensboro hospital under the care of competent physicians and nurses, and though an exceedingly sick man, some hopes are now entertained of his recovery.

—Dr. A. W. Lightbourne, of Dover, Delaware, won the hearts of all who heard him in the closing afternoon of the Suffolk Convention where he made a plea that ministers of the Christian Church give no place to higher criticism and the new theology in their lives and in their pulpits. Dr. Lightbourne was glad to find no taint and no frills in our Southern Christian Convention theology. Rev. D. A. Long was active and energetic in the Convention, and as Chairman of Committee on Resolutions, did much to aid in the Convention's work.

NOTES AND COMMENT.

—The old age pension which Great Britain is now giving costs about $60,000,000 annually.

—Statistics show that Chicago's street railways injure eight persons a day on the average, and kill one person every three days.

—Cremation, which has been in vogue in Europe from olden days, is gaining ground in the United States. Last year the three crematories of the country cremated more than 34,500 bodies.

—As a result of the election the first week in April, forty of Michigan's eighty-three counties are wet. Three hundred saloons were put out of business by the vote. Thus, little by little, the saloon business is coming to an end.

—The Wright brothers are now training thirty young men to make public flying exhibitions in different parts of the country the coming summer. For this purpose they have leased about 300 acres near Montgomery, Ala.

—More new subways will soon be opened in New York City. There is not room enough on the streets to do the traffic. It is possible to go to any part of London under the ground, and likewise in Paris, yet London is but little larger than New York.

—We may have some idea of the costly furnishings of some homes when we read of the sale of the movable effects of the late Charles F. Yorkes, at his Fifth Avenue home in New York City, which brought the enormous sum of $2,207,886; and the house itself, valued at $1,400,000, yet remains to be sold.

—The government proposes to exterminate the English sparrow. If it succeeds, it will deserve the thanks of every one and especially the farmers. While many of our birds are necessary and absolutely useful, the sparrow is of no use and, more, is a cause of destruction and a nuisance.

—The Canadian House of Commons on April 15 declared race-track betting to be legal, provided it was conducted during the actual progress of the racing-meet on the track of an incorporated racing association, and provided also that meets shall not last more than seven consecutive days nor be held more than twice a year. Even with these restrictions the permision is one which all Christian men will condemn.

—The thirteenth census of the United States, which has just been taken, will probably show about 90,000,000 inhabitants of this country. Seventy thousand men and women are engaged in the work of enumeration. They gathered facts regarding population, agriculture, mining, and manufacturing. The census will cost the government, merely for getting the preliminary information, $5,000,000. The results will appear during the next two or three years in a series of from twelve to fifteen portly volumes.

—That the telephone is an invaluable asset to the world is attested by the growth of these companies. In 1902 the Bell Telephone Company had barely a million subscribers. Today it has more than five million, and is adding to the list at the rate of three-quarters of a million a year. And not only is this increase in the city, but in the rural districts as well. The time is not far off when one will be able to talk to a person anywhere.

—The collection taken recently in Grace Church, New York Citk, for the Huntington memorial, amounting to $160,000, is no longer the largest church collection on record, since on April 10 the congregation of Dr. Aked's church in New York, the Fifth Avenue Baptist Church, subscribed for their new building the splendid sum of $324,000. Mr. Rockefeller gave half of this, having agreed to duplicate eevry gift made for this purpose.

—This is the straw hat season, and perhaps not many know where the greater part of the straw for these hats comes from. In Italy the wheat blooms about the first of June, and it is from that country that we get most of our straw for hats. The wheat is grown for this purpose, and so it is not allowed to fully mature, but is pulled up when the grain is half developed so that it will not be too brittle for use. After being pulled up, by the roots, it is bundled in small bundles and spread out to catch the heavy dews and to bleach in the sun. When sufficiently bleached, the product is put into small, classified bundles; the heads are then cut off, and it is placed on the market.

—On the fourth of next March, just thirty years after their entrance into the Senate, Senator Nelson Aldrich, of Rhode Island, and Senator Eugene Hall, of Maine, will retire. Senators Aldrich and Hale are great political lawyers, but both owe their reputation to the fact that they were representatives not of the whole people but of special interests or combinations of special interests. They belong to that class of which Senator Platt and Speaker Cannon are worthy examples. They became powerful in influence and have secured for their constituents great favors, but their era has come to an end—and no doubt a retirement is more honorable than a defeat.

—A damaging wintry blast struck the South last week, April 25. Snow, sleet and freezing weather extended as far South as Montgomery, Alabama. It is reported that millions of acres of young cotton succumbed to the cold.

—Here is a new evidence of the cosmopolitan character of our population. On April 3, at a meeting of six thousand Greeks in Boston, the poet laureate of Greece, Spiros Hatsukas, so inflamed his compatriots with zeal for their fatherland that they contributed out of their poverty $25,000 toward a fund with which to build a battle-ship for Greece.

—The House has passed a bill giving to Mr. Roosevelt and all other ex-Presidents of the United States or their widows the right to send mail free during their life-time.

Associate Justice David J. Brewer, recently deceased, was the son of missionaries. He was born in Smyrna, Asia Minor, where his parents were located.

MARRIED.

Zigler-Driver.

A beautiful home wedding was celebrated at the home of Mr. D. J. Driver in Rockingham County, Va., in the gray dawn of April 27th, 1910, when his oldest daughter, Edith Emma, was united in marriage to Mr. Charles Hubert Zeigler.

Mr. Zeigler is a prosperous farmer and teacher of Broadway community. He is a graduate of Bridgewater College, and was profesor at Garber Academy for two successive years. Miss Driver is the daughter of Mr. Dorilas J. Driver, a very prominent farmer and stock dealer four miles south of New Market. Her mother is a daughter of Gideon Roseberger, deceased, and Delilah Sipe, who is a sister of Colonel Emanuel Sipe, deceased, of Linville, Va.

Edith is a very popular young woman and exceedingly industrious; a most excellent housekeeper and highly accomplished in the art of home-making.

After partaking of a sumptuous breakfast at 5 o'clock in the morning, the family and guests assembled in the parlor and awaited the entering of the wedding party, which was in the following order:

Missos Bessie Driver and Ruth Garber, license bearers; the groom leaning on the arm of his friend, Dr. R. A. Dodd of Broadway, Va., followed by the bride and her maid of honor, Miss Veda Miller, of Timberville, Va. The ceremony was performed by Rev. L. L. Lassiter, an uncle of the bride.

Immediately after the service the bridal party drove to New Market depot where they boarded the northbound train for an extended tour to Washington, New York, Niagara Falls and the coast. On their return they will reside on Mr. Zigler's beautiful farm near Broadway, Va. L. L. Lassiter.

DIED.

Eddins.

Whereas it hath pleased our heavenly Father to take from our midst our much beloved and highly esteemed member, Sister Alex. Eddins, we bow in humble submission to His will, feeling that He doeth all things well.

Resolved:

First—That in the death of this member, Center Grove Church feels deeply the loss of one whose interest was always made manifest by acts of kindness and deeds of love.

Second—That her meek and patient endurance of sickness and suffering to which she was so long subjected shall ever inspire us to a greater faith and a more complete, submissive surrender to the will of God.

Third—That we strive to emulate her life and character with a blessed hope of meeting her beyond the skies.

Fourth—That we extend our heartfelt sympathy in this sad hour of bereavement.

Fifth—That a copy of these resolutions be spread on the church record, a copy sent to the family of the deceased, also a copy sent to The Christian Sun for publication.

Notie White,
R. L. White,
Colon Williams.

SPECIAL LOW RATES VIA SEABOARD TO BALTIMORE, MD.,

Account Southern Baptist Convention and Baptists of North America, General Convention, May 11-18.

Account the above occasions the SEABOARD AIR LINE RAILWAY announces EXCEEDINGLY LOW RATES from ALL POINTS on its lines to Baltimore, Md.

Tickets will be on sale May 8th, 9th, and 10th, and will apply via any REGULAR TICKETING ROUTE,—FINAL RETURN LIMIT, June 1st.

The SEABOARD offers excellent service to Baltimore from all points on its LINE with convenient schedules, Pullman Sleeping Cars, High-back Seat Vestibule Coaches and EXCELLENT Dining Car SERVICE.

Full information can be secured in regard to rates, routes, seedules, etc., by applying to your local ticket agent or by writing the undersigned.

H. S. Leard,
Division Passenger Agent,
C. B. Ryan, Raleigh, N. C.
General Passenger Agent,
Portsmouth, Va.

CALLING THE SPIRIT.

On the brick bed lies a baby moaning in the delerium of fever, in its black eyes no gleam of recognition as the mother bends over it. She glances at the sun. It is just noon—the lucky moment. Seizing the child's little garment she runs to the door, and facing due south waves in the air the gay coat of many colors, all the time calling in entreating tones, using the child's milk name, "Chia-li pa! Chia-li pa!" (Come home! Come home!)

She believes that if a child becomes unconscious, it is because his spirit has wandered away from the body, and like a frightened bird is beating its wings helplessly in the narrow lanes of the city, or fluttering over the fields. If it can but see the familiar little garment of which it had been proud, it may be drawn home and the child recover. She hurries back. Yes, yes, the child is cooler, the fever leaving. But soon how very cold it becomes, and how quiet the restless hands and limbs! Ah, the soul has truly gone, gone on its long, lonely journey into the Great Mystery. From the string of cash she chooses a large one, and crowds it between the little teeth. It will pay the grim old ferryman to carry the childish spirit across the Buddhist Styx. And after that? Who knows? Had not China's greatest sage confessed, "If we do not know the present, how can we know the future?"—Sel.

THE BOYS AND GIRLS OF JAPAN.

Do babies ever cry in Japan? Of course, they do, but because they have such a good time riding on the back of people out of doors all day long, some folks in America think they never cry. They have an easy time, too, when they learn to walk. With socks that look like mittens, on their feet, they can tumble around on the soft matting floor and not get hurt, for there are no chairs or other furniture to fall against. As soon as they can walk out of doors, they wear straw sandals or wooden clogs, which are kept on the foot by a strap between the toes; and they run, jump and hop with them on as easily as American children can with shoes.

Japanese children are very polite to their parents. They are early taught to pay much respect to all in the family older than they are, even in the matter of waiting till the older sister or brother enters a room ahead of them. At school they never forget to bow very low to the teacher, and wherever they go they remember to be polite.

The Japanese school children may seem more quiet and studious than American boys and girls, but they enjoy a holiday just as much as we do. They often go on outings with their teachers to some famous place, perhaps to see the cherry blossoms or the maple leaves, or to hunt mushrooms up the mountain sides. The boys take long tramps, marching for miles two by two, and often singing as they go along the road. At such times they do not fail to have a good appetite for quantities of rice—which disappears with the aid of chopsticks—and for tea, cakes and other good things to eat. They notice and love all the beauty of mountain, sea and sky which surrounds them, but few know anything of the One who gave them these gifts. They often stop at some of the many temples and shrines to pray to the different gods of Japan, but few of them pray to our heavenly Father.—Sel.

THE YOUNG PEOPLE AND THE CHURCH.

An Address Before the Southern Christian Convention by Prof. W. A. Harper, Elon College, N. C.

Ours has ever been an evangelizing Church. Our whole history is characterized by the revival spirit. Our minsters in the early days of our brotherhood, and until after the Civil War, were really traveling evangelists, the last great preacher of this type being Dr. W. B. Wellons. And yet we have not grown numerically as rapidly in proportion as the less evangelical Churches around us. For this there are many reasons, but if we carried it to its last analysis every assignable reason will be found to resolve itself into our failure to hold the young people of our congregations loyal to the Church, and to train them to take the places of their fathers and mothers. **Our Church problem is the problem of the young people.**

We are not alone in this matter, nor is this the first age in which this problem has arisen. This is the problem in every Church of every denomination. It is not only the Church's problem to-day, but it has been its problem from time immemorial. Not only in the religious life is the child **the** problem, but in all departments of life,—in government, in society, in business, in professionalism, in mechanics, everywhere and always the child is **the** problem. And as the several departments of life have cared for the child, they have advanced and developed. The reverse is also true. Civilization and progress are conserved or destroyed in the child. So of the Church.

The world has not always given the same answer to the problem of the child's relation to itself. The ancient world said the child existed for the State. The feudalistic age said the child existed for its parents, proclaiming the divine rights of parents alongside its equally fatal doctrine of the divine rights of kings. This was the answer also of the Puritan. The present day world holds that the parents and the government and all things else exist for the child, not the child for them. **This** is the age of the divine right of children,—they are now the kings and the sovereigns of earth. Truly in worldly matters we are coming to the time ideal, when "a little child shall lead them."

But how about the Church? What has its answer been? The patriarchs felt that the child existed for the Church. The Catholics hold that idea today. The Protestant world began with the notion that their elders should do all they could to interest the young people in the [redacted] its services and work. The modern idea, founded on the more extended study of the needs of young people and conforming to the conception of the dignity of childhood in other realms of life, is that young people should be allowed and encouraged to interest themselves in the Church and the religious life. An examination briefly into the answers of the Church to the child problem might be helpful.

The answer of the patriarchs and of the present day Catholic world is, as we said, that the child exists for the Church. In a sense this is true, for we all exist to prepare ourselves for the life to come, and the Church is certainly an influential factor in this preparation. But this notion is not compatible with liberty or individualism; it is a survival of autocracy and collectivism and not adaptable to our modern life. It gives a child no voice in the matter, but takes him in, whether he wills or no. It would result in nominal Christians, and we have too many of these now.

The early Protestant idea, that the older people shoud do all in their power to interest the young people in the Church, is still in vogue in many of our Churches. It usually takes the form of an oyster stew or roast, or a green or a pink tea, or a tea of some other color, of a debating society or an excursion by moonlight, or a picnic by daylight, of a white sale or rubbish sale or some other kind of sale,—of a play to which admission is charged, all in the name of the Church. We think that doing **secular** things, in the name of the Church, will interest in the Church! Alas for such folly! The result has been, as it must ever be, that the young people become interested in the things **they do**, in the name of the Church, and not in the Church itself. Neither an ice-cream supper, a feast on succulent oysters, a pink tea nor any other sort of tea, ever yet interested the people engaged in them in the Church, and they never will. Remember how indignant Christ was when he found the money-changers and vendors of sacrificial animals in the temple court. How far different are some of the modern devices to stir up interest in the Church from the practice that caused Him to resort to force to cleanse the house of worship fast becoming a den of thieves! Be that as it may, these things do not interest in the Church and the Church that acts on the supposition that they will, is doomed to repent in sackcloth and ashes. Its young people will go steadily to the world and it will, like Rachel, go about weeping for its children and not be comforted.

This is not to oppose the social life. He who does that is inviting disaster. But to try to attract young people to the Church and to interest them in its work and service by appealing to the social instinct, often in questionable ways when viewed from the standpoint of spiritual growth, is a very different thing from exercising restraining influence over and diligently empoverishing the social activity of those who are already in the Church and thoroughly interested in it and its work. Christ did not oppose the social life nor should the Church, but the Church must not bid for popularity with the world by using the social life as means of bringing people into its ranks rather than the proclamation of the Gospel and the acceptance of Christ.

The Church is more than a social club, or a literary circle, or a business copartnership. We need to conserve and consecrate the social activity of the Church, because it is right and proper for Christians to be of good cheer and to enjoy themselves, but we must not think that social glare is religion, nor that it can save a soul. It certainly will not interest those who participate in it, in the Church, though it will act as a safety valve for exuberant youth that is already interested in the Church for other and better reasons. The social life, when encouraged and guided with this end in view, does not secularize the Church, but the Church Christianizes it, and these two are as wide apart as the poles. We need a Christianized social life, but may we be delivered from a secularized Church!

The modern idea, that the Church should encourage and give opportunity to the young people to do all they can to interest themselves in the Church, is twenty-nine years old. It was born, after careful, prayerful consideration, from the brain of Rev. Francis E. Clark, pastor of the Williston Congregational Church, Portland, Me. Dr. Clark put his new idea in the form of a young people's auxiliary organization, which he called the Chirstian Endeavor Society, and it has revolutionized the Christian world. The Society grew out of experience, for Dr. Clark testifies that he had tried every possible means of interesting the young people in the Church except the really effective one of providing opportunity for them to interest themselves in such work, and had failed. His young people after their conversion drifted back to the world or became drones, not workers, in his Church. Something was fundamentally wrong he felt. He concluded after much prayer out of which grew a great revival in this Church, that the only thing which can really interest young people in religion is religous work. He acted upon this

conviction and the results have proved its rightness; for wherever the Christian Endeavor Society has been introduced, a ready interest on the part of the young has forthwith been developed in the Church and the religious life.

But how does the Christian Endeavor Society provide opportunity for religious service? By pledging its members to read the Bible and pray every day; by pledging them to take some part, besides singing, in every Christian Endeavor prayer-meeting. By providing a multiplicity of types of Christian activity through its various committees, chief among which are its prayer-meeting, lookout, social, missionary, literature, flower, sick, visiting, Sunday school, music, advertising and information committees. The reading of the Bible, the habit of daily prayer, the custom of taking part in prayer meeting, the service rendered on the Society's Committees are distinctly religious services, and serve to keep those who are already Christians interested in religion and the religious life. In many Churches now, as soon as young people have joined the Church, we seem satisfied. They count one more each; isn't that what the revival was held for? The result is that their spiritual life atrophies, wastes away, is nipped in the bud. When they seem lukewarm, we give an ice cream supper, or some other social function, in the name of the Church, and expect them to grow in grace and in the nurture and admonition of the Lord as a consequence, and our expectations are not realized. When a soul is converted, there is the Church's opportunity and its obligation as well to give its possessor the means of spiritual growth and development, to afford time and opportunity to do religious work, not to impoverish him spiritually by doing all things for him. Is it not a law of life that we learn to do by doing? And is our religious life an exception under this law? If not, what is our plain duty in this matter to our young people?

We all lament the fact that fifty per cent. of all Sunday school pupils are lost to the Church, and that barely twenty per cent. of the boys in the Sunday school become Church members. And we ought to lament it. It is truly a lamentable situation. But lamentation should not be all. To stop with that is to admit the incompetency of the Church to reach the world, for statistics show that over ninety per cent. of all Church members come into the Church by their sixteenth year. If these appalling figures cannot be changed then the Church will never conquer the world. But they can be changed and they will be, and that particular Church which will not take steps to remedy the situation in its own ranks is destined to pass from the arena of religious influence. The heart of Christ is pained that His Church is so ineffective and inefficient, and he will take from that Church which refuses to improve iaself, even the talent which it already has. We have seem this exemplified in the case of churches which have set their faces against the Sunday school. We shall see it again in the case of those which refuse to make their Sunday schools more efficient and to introduce other lines of Christian work which will afford opportunity for their young people to grow and develop in their spiritual and religious life. The alarming situation forebodes both a menace and a promise,—a menace to those which steadfastly refuse to rise to the emergency, insisting that all is well; a promise to those who, while recognizing the conditions, are laboring to change them, the promise of increased efficiency and effectiveness. The dominant notes in our present day life are efficiency and effectiveness, and the Church which has not these, is weighed in the balance and found wanting.

What shall we do about it? It seems to me that there are just three things that we can do, after their conversion, to keep the Church prominently and effectively operative for their spiritual development in the life of our young people: **Study their nature, set them good examples, provide religious organizations suited to their needs.**

Young people are not old people, nor are their surroundings the same as were those of their parents at their age. Yet we make no distinction in many Churches, between what we expect of young and old members of the Church, unless it be in the size of the contributions they are expected to make. Christ once took a child and set him in the midst of His disciples, and said, "Of such is the Kingdom of Heaven," commanding them to become as little children. The Christian world has been misunderstanding this matter ever since and has been endeavoring to make the children like themselves, and dealing with them as if they were like themselves. We need to do what Christ commanded. We need to study the child's nature and adapt the Church to it, for the Church exists to save the child. The science of Paidology is the hand-maid of the modern Church. We all need to study it and apply it to the problems of our local Church. We must stop trying to make young Christians old ones and must become ourselves child-like in our Christian life and practice.

In this connection it will be well to call attention to two egregious blunders of the Church in the matter of appointing Sunday school teachers and of grading the Sunday school. It may not seem to the superintendent or the teacher, that a year or two in the life of boys and girls will make much difference, and that they may be put together in a class. Just as soon as you put one of the "big-boys" with a "kid," you have mortally wounded him and he is destined to drop out as soon as an opportunity arises. He is insulted and belittled and he will have none of it. The same is largely true also of girls. Therefore we must grade our classes. And in our grading we must take account of both age and advancement. No doubt also, many of us recall with affection that good woman who taught us during our teens in the Sunday school and think that somehow women should succeed most as religious instructors of the young. Herein again we err. There comes a time in a boy's life when a man, a successful man, one to whom he can look up, is about the only persuasive influence which can keep him in the Sunday school. To keep him under a woman teacher then is to encourage and invite him to leave. There is a large opportunity for service here, effective and telling for the kingdom, for the consecrated laymen. Lay hands on them and compel them to accept the task. They will object, but you insist, and open up the real situation to them and compel them to do it. The Sunday school that makes such provision for holding its boys will hold them. This brings up the whole matter of the need of Teacher Training, about which it is not within the scope of this address to treat, save to suggest that here is a fertile field of Christian work for those who are young in the cause of Christ, that of equipping themselves thoroughly to be Sunday school teachers in the days to come. Not many young people, if properly approached, would refuse to accept such an opportunity.

After we have acquainted ourselves with child nature, there are but two courses open to us: To influence the young by our life and to provide religious organizations as avenues of spiritual development for them. We know that example is more powerful than precept. I cannot hear what you say when what you are is ever thundering in my ears, said one of the worlds' great thinkers. Not men's words, but their deeds, influence those with whom they come in contact. Our professions will avail little with the young people unless our lives sustain them. Do not suppose for a minute that young people, even small children, are unable to detect hypocrisy.

(Continued on page ten.)

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian Convention.

Entered at the postoffice at Greensboro, N. C., as second-class matter.

Terms of Subscription.
One Year $1.50
Six Months ..... .75
Four Months ..... .50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

The Convention.

(Begun on page one.)

Appearance has to do with success. The way he appears in society, walks on the street, handles his knife and fork, parts his hair, all play a part in a young man's market value. Politeness often determines worth.

5th. Soundness of Character. Sound body essential, good intellect necessary, but that which makes a man of incalculable worth and value is character, having his heart right. This age needs young men of this sort, equipped for service, and society is willing to pay the price.

Bro. Howsare did not have his splendid address written and we only reproduce the barest outline. Dr. Lightbourne, "If we grasp this problem adequately we become the prophets of a thousand years. The solution is in the infant. Every infant is saved by the justification of Jesus Christ. Infants are born into the Kingdom of Christ. Our duty is to keep them in the Kingdom. We ought not to wait till they go out of the Kingdom and into the world of sin and wickedness to reach and rescue them. When the years of responsibility come there should be personal, intellectual surrender to Christ whose they already are by virtue of the atonement. In the child is the hope of the Church."

A letter of greeting and good fellowship was read from Rev. W. D. Samuel, D.D., President of the American Christian Convention, praying God's blessings upon the sessions of this body. "Doors are opening into fields of great responsibilities to the Christians. God give you to see these open fields and great opportunities."

With singing the Doxology the forenoon session closed.

Afternoon Session.

Devotional exercises were conducted by Rev. H. W. Elder.

Rev. J. O. Atkinson, Chr., read the Report of the Board of Trustees of the Christian Orphanage. This report was in pamphlet form, printed, and covered about twenty pages, well illustrated with views in and about the Orphanage, also a catalogue of residents of the institution. There were printed 2,000 copies of this Report. If any Sun reader cares for a copy address a card to Rev. Jas. L. Foster, Supt., Elon College, N. C. The report will give a very adequate view of what has been done at the Orphanage and of what is being done.

Rev. I. W. Johnson delivered an address on "Orphans—The Wards of Christianity." This splendid address will appear in full in an early issue of The Sun.

Dr. G. S. Watson, of Elon College, and Major E. Moffitt, Asheboro, were reelected members of the Board of Trustees for a period of six years. Greetings were received from Col. A. Savage, Norfolk, Va., and much sympathy was expressed for Bro. Savage in his affliction. Bro. W. G. Clements was called upon to lead the Convention in prayer for Col. Savage.

At the Wednesday evening services, Rev. W. G. Clements conducted the devotional service. During the service a beautiful trio, "Praise Ye," was rendered by Miss Florence Harver, Mr. W. W. Ballard, and Rev. I. W. Johnson. Rev. N. G. Newman, Chr., read an exhaustive report on Foreign Missions giving full and valuable information on our foreign mission work. The Report recommended that hereafter foreign mission collections be kept entirely separate and apart from home mission collections, and that the Convention raise $1200 to be forwarded as foreign mission money to the A. C. C. The Laymen's Missionary Movement was endorsed and plans were laid to further this movement in our churches. Rev. M. T. Morrill, D.D., of Dayton, Ohio., delivered an address full of information on "Latest Reports from our Mission Fields." Rev. E. K. McCord, now on furlough from Japan, delivered a very interesting and inspiring address on "Missions in Japan." This was one of the most instructive and helpful adresses of the Convention. Bro. McCord walked right into the hearts of his hearers and did valuable service in behalf of missions in Japan.

Prof. W. C. Wicker read an excellent paper on "Meaning of the Missionary Movement" which will appear in full in The Sun shortly.

Thursday Forenoon Session.

Rev. L. F. Johnson conducted the devotional services. Pending the report on Foreign Missions, Prof. W. P. Lawrence of Elon College, read an excellent paper on, "The Laymen's Movement—The Opportunity." Prof. Lawrence is himself an interested layman and is anxious to see the laymen's movement go in our churches.

Col. J. E. West, Chr., presented the Report on Home Missions. This Report showed work being done, by help of this Convention, at Portsmouth, Winchester, Henderson, Columbus, and other points. During four years the Home Board has spent about $3,000 and has as reserve fund about $1,000. Rev. J. W. Holt submitted a paper, read by Dr. P. H. Fleming, on "Our Home Field, Its Resources and Their Development," which paper also will be in The Sun shortly. Rev. J. O. Atkinson spoke briefly on "Convention Missions, A Beginning." Chairman West spoke eloquently on "A Home Mission Laymen's Movement." Dr. A .W. Lightbourne made a plea for renewed activity in the home field, saying that there were unlimited opportunities for us between Dover, Del., and Norfolk, Va.

A memorial was presented by Rev. W. C. Long, D.D., from the Western N. C. Conference, relative to the new edition of our Principles and Government. Convention adjourned till 2:30 p.m.

Thursday Afternoon Session.

The Home Mission report pending, there was further disucssion by Rev. H. W. Elder and others. Bro. Elder moved that a 25 per cent. increase in the membership of the Convention be put as an ideal toward which we strive the next two years. This was discussed by Dr. W. S. Long, Dr. W. T. Herndon, and others, and adopted. The Report was adopted. The Report of the Board of Publications was presented by the Chairman, Rev. P. H. Fleming, D. D., who also read a strong and effectual address on the "Influence of Books." Dr. J. P. Barrett, Editor of The Herald of Gospel Liberty, made an address on the "Religious Press" that was much enjoyed. Dr. Barrett discussed the religious Press in its bearings on 1st Morals, 2nd Religion, 3rd Education.

Rev. W. T. Walters, Winchester, discussed ably the theme, "Loyalty to Our Periodical Literature." This address was very practical and to the point. It was not written, save in outline, and Bro. Walters has promised to fill this out and give to Sun readers in the near future. Rev. C. C. Peel read a clear and forceful paper on "Urging the Reading of the Church Literature." This is to be printed in full also at an early date. Rev. J. D. Wicker, Sanford, "I have had occasion to compare our church pa-

per and current literature with that of other denominations and find them equal to the best. Seeing in The Sun what they had done, caused the members of a Sunday school to increase their gifts to the Orphanage and increase also the number of subscribers to The Sun.'' The report was discussed by Rev. C. C. Jones and others and adopted. Rev. J. O. Atkinson was reelected for a period of two years as Editor of The Christian Sun and Publishing Agent. A resolution prevailed that hereafter funds raised for the Orphanage be paid directly to the Treasurer of the Orphanage Board of Trustees.

Thursday Evening Session.

This was educational evening. Every one regretted the absence of President E. L. Moffitt who was to be in charge of these exercises. Rev. W. T. Herndon led the devotional services. A quartette of the Suffolk choir rendered ''Tarry With Me, O My Savior.'' Judge J. F. West read the Report on Schools and Colleges prepared by Pres. Moffitt, Chr. Pending the Report Rev. W. S. Long, D. D., read a paper of a very helpful historical character on ''Educational Movements in the Southern Christian Convention.'' Dr. A. W. Lightbourne, of Dover, Del., then delivered what was pronounced the most scholarly and eloquent address of the Convention on ''The Appeal of the Church College to Men of Means.'' Rev. J. O. Atkinson spoke briefly on ''The Appeal to Men of Influence.'' Prof. W. C. Wicker read Dr. Moffitt's address on ''A Larger Vision.'' The Report was adopted. Judge J. F. West then read report of Committee on Finance which was adopted and the Convention, after Doxology and Benediction, adjourned.

Friday Forenoon Session.

Devotional exercises were conducted by Rev. M. L. Bryant. A Committee composed of J. W. Wellons, J. L. Foster, D. A. Long, W. G. Clements, W. J. Lee was appointed to nominate twelve men from whom six are to be elected Trustees of Elon College. The Committee of fifteen on Western N. C. Conference memorial reported that ''we are of opinion that the Convention of 1908 inadvertently made a mistake in conferring plenary powers on the Revision Committee,'' adopted. Rev. J. W. Wellons was reelected Financial Agent of the Theological Fund. Report on Education adopted.

Prof. S. M. Smith, Chr., read the report on Sunday schools and discussed the same. Adopted. Prof. Wicker read the Report on Teacher Training prepared by Prof. W. A. Harper. Pending this report Rev. H. E. Rountree read a very suggestive address on ''Teacher Training—How and Why.'' Prof. Lawrence made a plea for a more thorough acquaintance with the Bible and suggested that teacher training had this in view.

Rev. W. G. Clements, Chr., read a report on ''Plan of Organization for Women's Missionary Societies.'' This was discussed by Rev. W. G. Clements, Dr. D. A. Long, and adopted. Seven women were appointed, one from each Conference, to constitute a Woman's Board of Home and Foreign Missions in the South.

Prof. S. M. Smith was elected Statistician of the Convention to report annually on statistics of Sunday school and church membership. Committees on Nomination were appointed.

Friday Afternoon Session.

Devotional exercises were conducted by Rev. J. M. Roberts. The Report of Revision Committee was presented by Rev. W. W. Staley, D.D., Chr. The following were elected as the Home Mission Board for a period of two years. J. E. West, J. W. Holt, J. O. Atkinson K. B. Johnson, H. W. Elder.

A delegation of twenty-six ministers and twenty-six laymen was elected to the Quadrennial Convention at Albany, N. Y., in October. A vote of thanks was given the Suffolk Church and friends for their royal cordial hospitality and to the Church choir for their splendid music. Rev. W. W. Staley, D.D., Col. E. E. Holland, and Rev. N. G. Newman, were elected Executive Committee of the Convention for two years.

The President announced the standing committee. Rev. I. W. Johnson was elected Secretary of the Convention and Rev. J. W. Patton Assistant Secretary.

Friday evening the Convention closed with a sermon by Dr. A. W. Lightbourne of Dover, Delaware.

The writer is fully aware that the above report is fragmentary and incomplete, but trusts that it will serve to give a bird's-eye-view to those who were not there of the many things the Convention undertook to do. Our readers shall have from week to week further and fuller reports of specific work done, reports made, measures adopted and plans laid.

It was a great Convention and the results will tell in the years that are to follow.

—One of the most remarkable of aeroplane accidents occurred at Memphis, Tenn., on April 10, when a Curtiss biplane plunged headlong from a height of seventy-five feet and fell upon an automobile in which there were three women and two children. The canopy top on the car saved the lives of the occupants.

NORFOLK LETTER.

The Third Church had two new scholars in the Home Department Sunday.

The Temple and Portsmouth schools are getting down to a nice little race now. The Temple had 16 new scholars Sunday and Portsmouth had 12 new ones. This season of special activity is sure to be of worth to these schools.

A letter from Bro. Hanson, pastor-elect for the Third Church, brings the distressing information that Mrs. Hanson has been quite ill, and was at that writing, but it was hoped that there had been a turn for the better. Many anxious hearts here are joining with her loved ones there, in the prayer that she may soon be restored to health.

Rev. J. W. Wellons, of Elon College, who has been attending the Convention at Suffolk, was in this community Sunday. Attended services at the Temple in the morning, taking part in the services, also assisting in the communion.

Rev. E. K. McCord, one of our Japanese missionaries who is at home on a furlough, and who was in attendance at the Convention, gave a splendid address at the Temple at the morning service. He has a broad, comprehensive grasp of the situation in Japan, and is one of the best talkers that it has ever been my privilege to hear speak as a returned missionary. He is thoroughly ''alive.'' If you want to sleep, stay at home; if you go to hear him, he will keep you awake. He spoke at Rosemont in the afternoon and at Portsmouth in the evening.

Beginning tonight, Rev. C. H. Rowland, of Franklin, will conduct a series of meetings for two weeks at the Temple. At the Main St. Church Rev. M. W. Butler, of Newport News, will assist the pastor in a series of meetings.

Beginning Monday, the 16th, Bro. Keys will conduct a series of meetings at the Third Church. This will close his work as temporary pastor and lead up to the coming of Bro. Hanson June 1st.

The ministers of the E. Va. Conference hold their bi-monthly meeting today in the study of the pastor of the Memorial Temple.

The friends of Col. A. Savage will be glad to know that he was feeling better yesterday than he has been recently.

J. W. Manning.

—Governor Charles E. Hughes, of New York, was appointed to the United States Supreme Sourt April 25. Governor Hughes has won distinction and great public credit since his occupancy of the chief executive seat within the gift of his State, and this higher place is not only an honor to Governor Hughes but to his State.

(Begun on page six.)

Hypocrisy in the home, in the Church, these are moral diseases, spiritual disorders, deadly and deadening, which must be cured or the precepts of the faith are to become as the seed that fell on stoney ground. It was hypocrisy in a Presbyterian minister's home that made of his son a Bob Ingersoll. It was the lack of it in a social settlement and Church worker among the Chinese in San Francisco that induced this same Bob Ingersoll to give twenty dollars for the spread of the Gospel, he was even then on a lecturing tour to condemn and ridicule. Sincerity, frankness, consistency, are pearls whose lustre never fails to attract the notice of even the most irreverent on-lookor. When the young Christian sees these qualities in the older ones about, he is encouraged in his religious life and cheered to progress to higher things.

But to be specific, what effect will harmony of words with deeds, of profession with conduct, have in such a matter as attendance on Sunday school or prayer meeting? The parents praise the Sunday school and the prayer meeting and encourage the young folks to go, but absent themselves. Result: as soon as the young people get old enough to brave the parental wrath, they absent themselves too. Is not this natural? Now suppose we have Organized Classes for older people and that the older people are there: the young people will go also. The Organized Class will do the same thing for the adult Church member that the Christian Endeavor Society will do for the young Church member,—it will give him an opportunity to perform Christian service. The same is true of the prayer-meeting. If the older persons go the young ones will too. Here, as everywhere, an ounce of wholesome example is worth a pound of sugar-coated precept.

Lastly, we shall need to provide such organizations as are adapted to them and their needs, and so open up to them ways and means of spiritual growth and development. We have already spoken of the value of Christian Endeavor in this direction, and by Christian Endeavor we mean the Junior as well as the Young People's Society. We think that a few Senior and Mother's Societies would not be out of place where the local conditions seem to indicate their need. We have spoken of the Organized Class as a means of getting the older peopel in the Sunday school. This same Class Organization can very readily be applied to classes of young men and of young ladies over sixteen years of age. Such classes will give them a part in their work and through the committees introduce them to the various lines of Christian service open to their elders. For those under sixteen years of age, provision should also be made in our Sunday schools, either by introducing the Covenanter's Band or the Willing Worker's Band, or the M. M. M., or the Sunshine Band, or some other form of Class Organization adapted to their needs, which experience and wide study of the child nature seem to indicate as proper and beneficial.

In conclusion, let us get clearly before our minds, that there is no one solution for all of the problems of the young people and of their relation to the Church. However men may differ as to the value of patent medicine in the physical world, there is no room for doubt as to its inadequacy in the religious world. There is no model Sunday school, no model Sunday school teacher, no model method of teaching the Sunday school lesson, no model remedy for the problems confronting the Church in its relation to the Young People. As long as there is a Church and as long as there are young people, the problem will exist. For the young people will insist in taking into account, in the ordering of their life, the changing front of the world around them, and thus necessitates a readjustment of the methods of the Church to meet and win them. This is not to disparage the work of the Church nor belittle the efforts of present-day workers for the conquest of the problems before them, but to ennoble both. It is ours to do all our hands find to do to make the Church efficient and effective in winning and holding the young people, realizing at the same time that they, when they have become men and women, will be forced to do the same for the generation succeeding them, with perhaps changed methods and plans. This makes us physicians, not quacks; for we are searching for an effective and efficient remedy for a particular malady and not for an impossible panacea. The present generation of young people is the only one we are privileged to reach, and the only one for which we shall be held accountable. Shall we not reach it? What account shall we render of our stewardship?

THOUGHTLESS REMARKS.

Thoughtless remarks are deadly poison. Even worse than a two-edged sword which is thrust is the careless remark of your unbridled tongue to some kind friend. "You are too smart," "You are crazy," etc., are good examples, while there are remarks worse than these. They are not only false, but improper and cause hard feelings unnecessarily. While the bruise you make on another's heart heals and forgives, the scar ever remains a discredit and dishonor to you. Be kind and gentle and lively and pleasant and always render a helping hand to those in need. The roughest reprobate that lives has a tender spot in his heart and some thoughtless remark might insert more pain than a sound cursing. The roughest hearts have their tender spots, therefore I can only see bad results of thoughtless remarks. The use thereof is unwise and the abstainer therefrom is noble.

R. M. White.

Waverly, Va.

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Dr. J. O. Atkinson 1 share

This week we are adding 9½ shares to our list. This is encouraging, but just stop and think of the fact that there are 116½ shares to be raised yet. The need is great and the plea urgent. We must have the money on or before the 15th of May. We are expecting to open the new church on that day. The raising of this 250 shares of $10 each will enable us to finish paying for our building and furnishings and leave us free to care for the debt of $13,000 which will be upon the church. It will be enough for the Church to care for this debt wtihout having outstanding obligations to meet. We beg you to give us a fair show as we enter into the new Church. There are among the brethren of the church 116 persons that could easily give us $10 each. Dear reader, will you be one of the number? If so, let us hear from you at once.

The Sunday school is still growing. We have enrolled 342 in the main school and on the cradle roll about 36 names. The average attendance has doubled during the last six weeks.

We are planning to follow the opening of the new Church with a revival. We beg of the brotherhood an interest in their prayers in behalf of the meeting. We have a splendid opportunity and we trust and pray that we may measure up to it. God alone can give sure success. Let there be a mighty wrestling with God for the ingathering of many precious souls.

J. W. Harrell, Pastor.

Wadley, Ala.

Not seeing anything from this Conference lately, I decided I would write a few lines. We are having some most wonderful weather for this latitude and season of year. We are nearing the last days of April and still today the cold winds are blowing, dark snowy-looking clouds are flying over and once in awhile it snows a little. This writer has just returned from a trip with Rev. J. D. Dollar to his appointment at Rock Stand Church. The meetings were well attended. We look upon this as one of the most progresive Churches in this Conference. It is well situated, for that indeed is a fine community of progressive farmers. They are well pleased with their pastor and they should be, for Brother Dollar is doing splendid work and has a bright future before him. Such young men are indeed a blessing to any country.

It seems that we of the Alabama Conference ought to be more hopeful, because we are at this time better supplied with able, consecrated Christian men for pastors than ever before. And, too, we have Bro. J. D. Hunt for half his time in the Home Mission field and such an eloquent preacher as Bro. Hunt generally moves things wherever he may go.

And now if you could place The Christian Sun in the homes of all our people and allow it to do its full missionary work, as indeed it would do if read, these dark clouds might hover close about, still our hopes might and would be bright for our Church. Subscribe for The Christian Sun. J. H. Hughes.

PROGRAM

Second Annual S. S. Convention of the Georgia and Alabama Christian Conference,

La Grange Christian Church, May 14, 15, 1910., Troup Co., Georgia.

Saturday, May 14, 1910, 11 A.M.

Call to Order by Vice Pres.
Devotional Exercise, E. A. Cook.
Roll call and Enrollment of Delegates.
Address of Welcome, D. F. Young.
Response, Prof. S. E. Denton.
Organization and Election of Officers.
Filling of Vacancies on Standing Committees.

Afternoon Session, 1:30 P.M.

Song Service led by J. L. Cox.
Devotional Exercise, J. W. Kent.
The Purpose of the Convention, Rev. E. M. Carter.
The Sunday School and the Place it Should Occupy in our Religous Organizations, Rev. G. O. Lankford.
Why a Young Man Should Attend Sunday School, Henry Smith.

Evening Session, 7:30 P.M.

Religious Exercise, D. S. Hogg.
To What Extent Should Inducements be Offered to Increase Attendance in S.S.? W. W. Jester.
The Best Method to Use in Teaching the Infant Class, Miss Sallie Lou Cobb.
Sermon, Rev. E. M. Carter.

Sunday, May 15, 9:30 A.M.

Call to Order.
Religous Service, Rev. J. H. Milam.
Enrollment of Delegates.
Teacher Training and What it Should be, Prof. S. E. Denton.
A Model Sunday School, Hollman, Supt.
Sermon, G. O. Lankford.

Afternoon Session, 2:00 P.M.

Call to Order.
Song Service lead by J. F. Hill.
Devotional Exercise, C. E. Short.
An Essay—The Importance of the Sunday School in Building and Developing Christian Character, Miss Bettie Stephenson.
The Value of Organized Class Work, G. L. Newsom.
Personal Work. Soul Winning, G. M. Holder.

Sunday Evening, 7:30 P.M.

Song Service.
The Christian Orphanage, Miss Effie Isley.
Sermon, Rev. H. W. Elder.

MARRIED.

Whitaker-Floyd.

On April 6th, at the bride's father's near Chipley, Ga., Mr. Geo. T. Whitaker, of Youngsville, N. C., led to the marriage altar Miss Sarah Elizabeth Floyd.

Mr. Whitaker is in the lumber business at Youngsville, is a graduate of Elon College, spent one year at the University of North Carolina, and is a young man of sterling worth and has won as his bride a bright, beautiful Christian girl. They start out in life with the wishes of a host of friends for their future success and happiness. A large crowd attended the ceremony, which was performed by the writer. They are at their home at Youngsville, N. C.

H. W. Elder.

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YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,

Christian Church, South.

Watchword: A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

N. C. STATE C. E. CONVENTION.

The twelfth annual Convention of the N. C. State C. E. Union met in High Point, April 22-24, and was largely attended. The reports showed an increase of over one hundred per cent. in the number of societies affiliated with the State Union. In the Union are found Baptists, Christians, Friends, Disciples, Reformed, Lutherans, Methodist Protestants, Presbyterians, Moravians, Southern Presbyterians, and Free Will Baptists, and the fellowship of all these denominations is pleasant to experience and delightful to contemplate.

The Union outlined a progressive policy of five component parts for the next year, as follows: A definite acceptance of the challenge of the United Society to organize 75 new Societies in the State by July, 1911; the further development of the city and local union idea; special endeavor to raise money for the Christian Endeavor Headquarters Building in Boston; steps to get the denominational Societies for Young People of different names in the State to affiliate with the State Union; and the publication of a paper devoted to the interests of Christian Endeavor in North Carolina. The Business Board adopted in addition, the affiliation with the Union of at least seventy-five additional Societies during the year. What part are we to have in this program?

The Convention itself was very helpful. The congregational singing was good, the entertainment given the body by the High Point people was exceptionally pleasant and enjoyable, the speeches and addresses were of a high order, the quiet hour hour services were especially uplifting and exhilarating spiritually. It would be impossible to give any adequate summary of the able addresses and discourses delivered, and so we shall content ourselves by merely cataloguing the speakers, who represented every denomination in the State and did themselves proud, every one of them. They were, in tho order of their appearance on the program: Prof. W. P. Lawrence, Elon College; Dr. E. C. Murray, Graham; Prof. T. C. Amick, Elon College; Rev. G. H. C. Stoney, Winston-Salem; Rev. J. F. Morgan, Elon College; W. A. Harper, Elon College; Mr. William C. Rourk. Wilmington; Miss Charlotte Webb, Winston-Salem; Miss Mamie Bays, Charlotte; Mr. E. P. Gates, Washington, D. C.; Rev. A. G. Dixon, High Point; Rev. Shuford Peeler, Greensboro; Dr. J. C. Leonard, Lexington; Rev. S. S. Myrick, Greensboro; Rev. S. W. Taylor, Littleton; Mr. E. H. Stockton, Winston-Salem; Mrs. W. C. Jones, High Point; Dr. J. O. Akinson, Elon College; Dr. A. S. Caldwell, High Point; Dr. R. E. Steele, Spencer; Rev. O. L. Powers, High Point; and Dr. J. F. McCulloch, Greensboro. Mr. E. P. Gates, Washington, D. C., was the only out-of-the-State man on the program. He proved to be a live wire, making three set addresses and conducting three open parliaments. He is a lawyer in the Reclamation Service of the United States Government, but is devoutly interested in the King's Business and a Christian Endeavor specialist of no mean ability.

The last two sesions of the Convention outgrew the magnificent Convention Church, which was the First Methodist Protestant Church of the Convention City, and were held in the High School Auditorium, with a seating capacity of 1500. The concluding service saw this vast place of assemblage filled. It was an inspiring scene under these circumstances to hear that vast audience singing the Glory Song and the King's Business and God Be with You Till we Meet Again.

I cannot do better in closing this brief account of a great Convention's doings than to quote at length the Convention poem chosen as embodying the Convention's theme, which was "My Lord and I." The poem was suggested by Mrs. A. G. Dixon, Supt. of the Junior Department of the State C. E. Union, whose sickness in the hospital at the time of the Convention, while much regretted, made the poem all the more impressive.

I cannot do it alone,
The waves run fast and high
And the fogs close chill around
And the light goes out in the sky;
But I know that we two
Shall win in the end,
My Lord and I.
Coward and wayward and weak,
I change with the changing sky;
Today so eager and brave,
To-morrow not caring to try;
But He never gives in,
So we two shall win,
My Lord and I.

Southern Convention.

Last week we promised our readers a complete write-up of what the Suffolk Christian Convention should be led of the Lord to do relative to the young people's work. Providence ordained that we should not attend this session and so we cannot give the account until we shall see the records and talk with brethren who did attend. The serious illness of President Moffitt prevented our going.

TWO INTERESTING REPORTS.

We subjoin herewith two reports: one by the Teacher Training Committee of the Southern Christian Convention to that body; the other by this department Editor and Field Secretary to its Executive Committee. We believe these reports are interesting to all our people and so we give them in full, without comment.

Report of Committee on Teacher Training.

Soon after our appointment in May, 1908, we held a meeting at Elon College and outlined the two-book course that had been provided for in the Convention's resolution leading to the creation of our Committee.

Volume I of this course was issued in November, 1908, and contained fifty-two lessons. The book is well known to the personnel of this body, and its contents need not be set forth in detail.

Volume II of this Course has been turned over to your Publishing Agent, and is now in the press and will appear within thirty days. It consists of:

Five Lessons on the Teacher, by W. A. Harper.

Four Lessons on the Pupil, by W. C. Wicker.

Four Lessons on the Sunday school, by W. P. Lawrence.

Five Lessons on the Bible as Literature, by Rev. J. O. Atkinson.

Seven Lessons on Biblical Doctrine, by Rev. J. U. Newman.

Five Lessons on Private Bible Antiquities, Rev. G. O. Lankford.

Four Lessons on Soul-Winning, by Rev. H. E. Rountree.

Three Lessons on Giving, by Rev. A. W. Andes.

Thirteen Lessons on Missions, by Rev. M. T. Morrill.

Five Lessons on Denominational History, by W. E. MacClenny.

Volume I of our Course has been approved by the International Sunday

School Association as the first book of their Standard Advanced Course, and their approval of the table of contents of the second volume leads us to believe that they will approve the second volume as the second book of this Course as soon as it is submitted to them.

Volume I has met with a cordial reception at the hands of reviewers and purchasers. The notices reviewing it were gratifyingly commendatory, and the first edition is almost exhausted. This suggests the need of a new edition, which should be revised and improved, and we suggest that a committee to do this be appointed at this session of the Convention.

The book is now adopted for use in no less than 36 of our Sunday schools, South, and in many others, North, and by a few classes in other denominations, and also as a text book in at least two colleges, but so far no examinations have been given and no diplomas awarded. We feel that a Teacher Training Superintendent for the Southern Christian Convention should be elected, and that the expenses of his office should be provided at this time, including funds to print blanks and diplomas and such records as he may need. It should be his duty, in our opinion, to organize and superintend the Teacher Training Classes of the Convention, and to give guidance to individual pupils in Churches where there are no such classes. The ideal to be looked forward to is a salaried officer giving his entire time to this work, but we shall perhaps need to wait for that for at least two years.

Those who are acquainted with the standards of Teacher Training erected by the International Association know that they provide for a First Standard Course of fifty lessons, ten each, on the teacher, the pupil, and the school, and twenty on the Bible. This Course is not necessarily antecedent to the Standard Advanced Course, but frequently is so. It is intended for those who would like to take a course in training, but do not feel inclined to attempt as large a thing as a two year course.

Your Committee suggests that the Committee suggested above, to revise Volume I of our present course, be empowered also to consider the matter of bringing out a First Standard Course for our people, with power to act, provided their decision is approved by the Publication Committee of the Convention and by the Publishing Agent.

Respectfully submitted,

W. A. Harper,
W. P. Lawrence,
W. C. Wicker,
Committee.

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Report of the Editor and Field Secretary.

To the Executive Committee of the Young People's Convention:—

I have the honor to submit you herewith my report as Editor and Field Secretary.

On June 21, 1909, I assumed the duties of the office and began work at once. I sent a circular letter to all pastors, asking for necessary information. Many of them replied. Many did not, but the majority did. By the advice of the Treasurer and the Secretary, we installed a card system of filing this information and began to push the organization of Teacher Training and Organized Classes by correspondence wherever the opportunity seemed ripe. The following are the results as they now stand on our records. Teacher Training Classes, 36; Organized Classes, 31; Christian Endeavor Societies 33.

I have kept up a two-page department in The Christian Sun, which work has required a great deal of my time and strength. I hope it has done some good.

I attended, with no expense to the Convention Treasury, three conferences, the Western North Carolina at Graham, the Eastern North Carolina at Sanford, and the North Carolina and Virginia at Bolew's Creek. At these bodies I did what I could for the cause of the Young People's Work.

I have written letters to all correspondents, sending organizing literature when I had it and personal suggestions ever. I have published two pamphlets on

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Christian Endeavor Work. One was published by the M. P. Publishing Co., Greensboro., and paid for by the North Carolina State C. E. Union, but of it we got 500 copies in exchange for 500 copies of the second pamphlet published by the Christian Publishing Association, Dayton, Ohio, and which this Convention will pay for. I consulted the Treasurer on this point before proceeding. These pamphlets are, in the order mentioned above: "Christian Endeavor—How to Make It Effective," and "Christian Endeavor—What It Stands For." My plan is to use these in pushing the organization of Christian Endeavor Societies in our Convention's bounds from now till June 21, turning those then left on hand over to my successor.

I have visited a number of our Churches and done what I could in a personal way for the practical bodying forth of our Convention's motto.

I was privileged to attend only one Sunday school Convention, the North Carolina and Virginia, but I wrote to the program makers of all the others and asked for a respectful consideration of our claims before their bodies and feel sure that the request was in every instance granted.

I wish to take this opportunity to thank you as individuals for the hearty support on your part by deed and by

(Continued on page sixteen.)

LOSING THE HOLD.

Hold on to them, and let them continue to cling close to you, for you will miss them very much and be so lonely without them. It looks as if many old people are losing their hold upon the children and young people. They do not want to do this, and it grieves them to think that they are—but it is true that such conditions exist. For it is such a great loss to them and a source of much concern in their declining and departing years. The difference in age, different propensities, social conditions and other conditions—some known and others unknown—account for that situation. And there is not always as much congeniality, attractivenss, and real, fond simplicity among the old folks as might be, and where there is no entwining affection and a great loving interest in them and their childish ways, they very naturally and practically turn from their old friends, and seek more pleasant companionship. So, then, to hold them you will have to adapt yourselves, to some extent, to their simple, childlike condition.

The young do not always want to be sitting in a corner still as a picture—they have "go" in them and want to be going; they also have "do" in their make-up and they desire to be active—to be doing something. It is often said, the young people don't think as much of the old as they ought. Wonder if the old folks think as well of the young ones as they ought? Thought produces thought and like produces like in almost everything. Now then, if the old think well and speak well to the children, they will appreciate it, and return the like compliment. You like those better who like you some; so do children. The great trouble with too many old people is that they have lost control of their nerves. They have become weak and get irritated too soon. Strengthen the nerves by prudent living and get out of that old state.

It is impossible for children to be still long at a time, and it is cruel to try to compel them to be. Being full of vitality, they must be active. They need to grow and properly develop, or they must stop living. Have noticed some older people who remind me of an old Quaker friend, who used to go to the meeting house every Sunday, sit and wait for the Spirit to move him. They had no Sunday school, and he tarried so long at his devotion that the children became tired and hungry and very restless, pinching and playing part of the time. Then the brother would open his eyes and say, "Children, if thee don't be still I will have to whip thee at a suitable time." For a few minutes they were quiet—but when he again closed his eyes in silent, solemn meditation, they would be wiggling, whispering, laughing and playing as before, when he would again wake up and say, "Keep still, I tell thee." His devotion was too long, slow and tedious for those children.

Once I knew an aged lady who was a favorite among the children and all young people. They all sought her company, because she had something to tell them, and she did it in such a pleasant, easy manner. Attractive, bright, and lovable she was, with a fine conversational gift. It is true that nature had bestowed many gifts upon her with necessary accomplishments, but culture and practice did much for her also. Every body loved Aunt Martha, and after a long, useful and active life, when the end was reached, everyone missed the dear old lady, because they had lost pleasant companionship.

Several older persons have said to the writer in recent days that they were losing their influence over the young with whom they had formerly associated—that they were getting further from them and leaving them respectfully alone. It is surely an unpleasant position to occupy—to be left by them with whom they would love to continue to associate. To know how to make and retain the love and freindship of children is a most valuable and interesting accomplishment. In order to do this there must be love, sympathy and unfailng friendship for them. Suit yourself to their needs and capacities, gaining their confidence in every right way will greatly help you and them.

J. T. Kitchen.

"God knows best how long the jewel must suffer the grinding of the wheel."
—W. L. Watkinson, D.D.

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THE CHANGED FACE.

A Japanese lady of note, visiting the boarding school of the missionaries on closing day, said to one of the teachers:

"Tell me, does your principal take only pretty girls?"

"Oh no, indeed, she takes all girls."

"But there is a different look on the faces of these girls from that seen on most Japanese girls."

"That is because we cultivate the soul here." answered the gentle-voiced teacher.

"Well, I'm not a Christian," said the Japanese woman; "I don't want to be, and I don't want my daughter to be a Christian—but I'd like to get that look on her face."

And last autumn the daughter was placed in the mission school, and her teachers hope that she may become a Christian.

Not alone in apostolic times has the world looked upon the faces of men and taken knowledge of them that they have been with Jesus. The spirit we keep within must sooner or later look out through "the windows of the soul." A pure life within is a rebuke without words to every sin around us.

'Twas in the night the manna fell,
That fed the hosts of Israel.

Enough for each day's fullest store
And largest need—enough, no more.

For wilful waste, for prideful show,
God sent not angels' food below.

Still in our nights of deep distress
The manna falls our hearts to bless.

And, famished, as we cry for bread,
With heavenly food our lives are fed.

And each day's need finds each day's store
Enough. Dear Lord, what want we more?

ELON COLLEGE NOTES.

—The delegation from here to the Southern Christian Convention in Suffolk was, Rev. Dr. J. O. Atkinson, Revs. J. W. Wellons, W. C. Wicker, C. C. Peel, J O Cox, J W Patton, and L. I. Cox, and W. P. Lawrence. All except Rev. J. W. Wellons have returned and express themselves as being highly gratified with the work of the Convention, and perfectly delighted with the entertainment given them by the Suffolk Church and friends.

—Rev. Dr. Martyn Summerbell, of Lakemont, N. Y., President of Starkey Seminary, was in Greensboro one day last week. He was looking for an Elon man to fill a vacancy in his faculty. After communication, by wire, with the authorities here, he was put in communication with Mr. P. G. Gunter of Chapel Hill, who graduated here last June with a brilliant record, and is now completing the work at the State University for his M. A. degree.

—Dr. Moffitt's condition has been seriously critical since our latest notes last Monday. He was taken to St. Leo's Hospital, Greensboro, Saturday evening, and was successfully operated upon Sunday morning. His life is still in the balance, but there is much hope now of his ultimate recovery. No layman in our Church has held so many responsible positions in the denomination and wielded the pen so ably and so long as he has, yet he is scarcely beyond the fortieth mile-post in life. Four years a College professor, six years editor of The Christian Sun, six years president of Elon College, and since boyhood prominent in church councils and denominational enterprises, his dangerous illness has roused the whole Church to prayer as few events have ever done.

—Rev. Dr. Newman filled the College pulpit last Sunday, preaching an able sermon. The Christian Endeavor was led in the evening by Mr. A. C. Hall, of Burlington. The spirit of the meeting was devout and worshipful, making the hour a blessed one.

—Rev. J. O. Cox's family returned with him from Norfolk Friday, and he went away Saturday to fill his appointment at Pleasant Hill, near Liberty, in the Western Conference. Mr. H. C. Simpson, the leading spirit in the Palm Street Church at Greensboro, worshipped with us Sunday. Mrs. Helen Winborne returned Saturday from Franklin, Virginia, where she had been with her sister, Mrs. Margaret Rowland and the family of Rev. C. H. Rowland since Tuesday. These two aged sisters, long in the Christian life, had not seen each other for five years, and the latter, having suffered a second stroke of paralysis some months ago, is almost helpless, not being able to walk at all except by the assistance of some person. The parting, therefore, was touching and pathetic.

—Practicaly all orations and essays to be delivered at Commencement have been handed in for the approval of the faculty. The representatives of the three literary societies are: Philologian, Mr. M. W. McPherson, Alamance County, and Mr. E. T. Hines, McLeansville; Clio, Mr. J. S. Lincoln, Wakefield, Virginia, and Mr. R. L. Walker, Burlington, N. C., R.F.D. 2; Psiphelian, Miss Beulah Foster, Burlington, and Miss Bessie McPherson, Haw River, N. C. Those of the graduating class who will appear as orators and essayists on Commencement day, June 1, are: Mr. J. W. Barney, Clearville, Pennsylvania, Mr. W. F. Warren, Prospect Hill, North Carolina, Mr.

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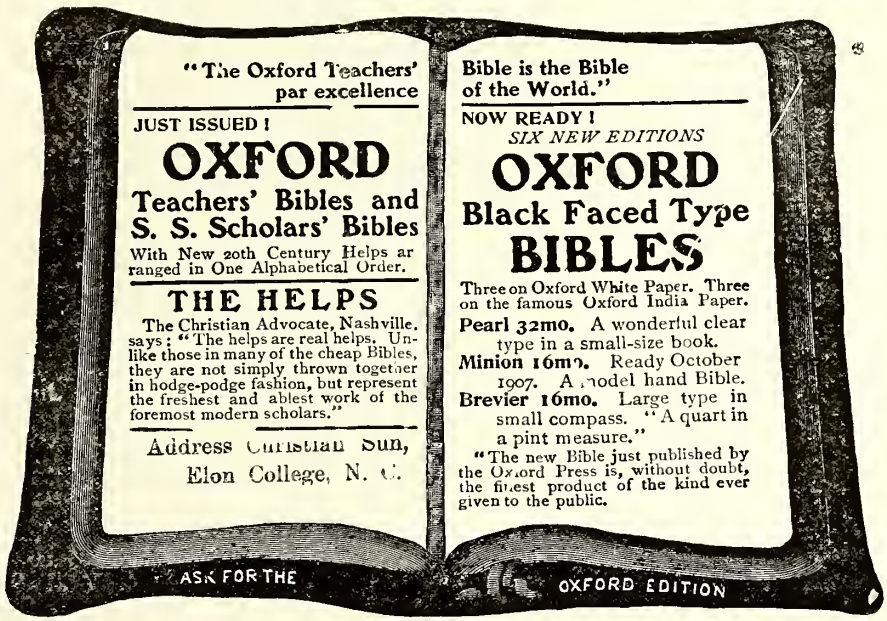
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L. E. Smith, La Grange, Georgia, Mr. A. L. Lincoln, Harrisonburg, Virginia. Miss Nannie Baker Farmer, News Ferry, Virginia, and Mis Carrie Boyd, News Ferry, Virginia.

W. P. Lawrence.

(Begun on page twelve.)

prayer of all that I have been enabled to undertake. I wish that more could have been done, but I have done the best I could under the circumstances. If all the ministers would cooperate and if all the laity would answer letters, the work of this department would be multiplied manyfold in the actual results achieved.

Signed,

W. A. Harper,
Editor and Field Secretary of
Young People's Department.

C. E. TOPIC FOR MAY 8—A FEW SUGGESTIONS.

The Christian Graces, 1 Pet. 4: 7-11; Col. 4:6.

The Leader.—Now in this day when the influence of the Christian religion has permeated our social fabric in almost every particular, we sometimes hear it said that we cannot tell the Christian from the sinner. The worldly-minded person has taken on the imitation of the Christian graces. It behooves Christian Endeavorers as well as God's people to give the Christian graces such an illumination in the lives and conduct that all men every where may be able to know the Christian and detect the sinner. Some such message as this will consume the five minutes of the leader.

The Scripture.—Appoint two readers, one for each selection; and two commentators, one for each selection. After the reading, have the comment, separately, on each passage.

An Essay or Address of five minutes on "Christian Endeavor in its Relation to the Christian Graces" would be a fine variation and a helpful one as well.

Question Spurs.—To come in as voluntary participation:

What grace do you most admire in others? (To several.)

What grace do you especially desire? (To several).

What grace does our Society especially need? (To several).

What are some faults you dislike in others? (To several).

What can we do to grow in the graces? (To several).

How does growing in the graces differ from growth in grace?

What grace did Abraham exemplify?

What grace did Enoch exemplify?

Moses?

Isaac?

David?

Solomon?

Peter?

Matthew?

Andrew?

Stephen?

Paul?

Timothy?

Jesus?

What in Jacob do you dislike?

In Elijah?

In David?

In Jeremiah?

In Peter?

In Thomas?

Scripture References.—To come in under voluntary participation:

Three Graces, but one Greatest
1 Cor. 13:13

Soberness - - - - - - 1 Thess. 5:6
Good Behavior - - - - - 1 Tim. 3:2
Temperance - - - - - - - Tit. 1:8
Obedience - - - - - - - 1 Pet. 1:13
Hospitality - - - - - - Rom. 12:13
Liberality - - - - - - - 2 Cor. 9:7
Speech - - - - - - - - Jas. 3:10
Forgiveness - - - - - Matt. 6:14
Purity - - - - - - - - Matt. 5:8
Meekness - - - - - - Matt. 5:5
Godliness - - - - - - 2 Pet. 3:11

The Pastor.—The pastor will have a rare chance here to drive home the matter of lapsing from the Christian graces in our Christian homes. He can impress the harm of theatre-going, card-playing, dancing, wine-drinking, and allied "white sins" as they have been impossibly called.

A Variation or Two.—At the conclusion of the voluntary participation have some one recite with effectiveness Paul's paean on Love from the Revised Version which is found in 1 Cor. 13. Follow this by having some one, appointed beforehand to keep the record, read a list of the faults in Christians which have been condemned and the graces in them which have been commended during the meeting.

For Next Week: What Jesus Emphasized.

M., May 9, His "Verily" Sure, 2 Cor. 1:19-22.

T., May 10, A Prayer "Verily," Mark 11:23.

W., May 11, A Regeneration "Verily," John 3:1-5.

T., May 12, A Service "Verily," John 13:12-17.

F., May 13, A Warning "Verily," John 13:38.

S., May 14, A Promise "Verily," John 16:23-24.

Sun., May 15, Topic—Christ's Verilies," John 6:26, 32, 47, 53.

Suggested Program.

1. Scripture and Comment.
2. Chain of prayer, closed by leader.
3. Two or three stirring sunshine songs.
4. Leader's remarks.
5. Essay, as suggested.
6. Solo or other special music.
7. Voluntary Participation, including voluntary answer to Question Spurs and voluntary reading or reciting of Scripture verses with short comment.
8. Song.
9. Pastor's remarks.
10. Recitation of 13th chapter of 1st Corinthians.
11. Report on the faults and graces, suggested above.
12. Song. Offering. Mizpah.

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4:15	8:00	Lv. Raleigh Ar.	10:50	7:25
4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocomb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. Junc.	8:05	4:10
7:25	11:10	Ar. Fay't'v'l Lv.	8:00	4:05

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